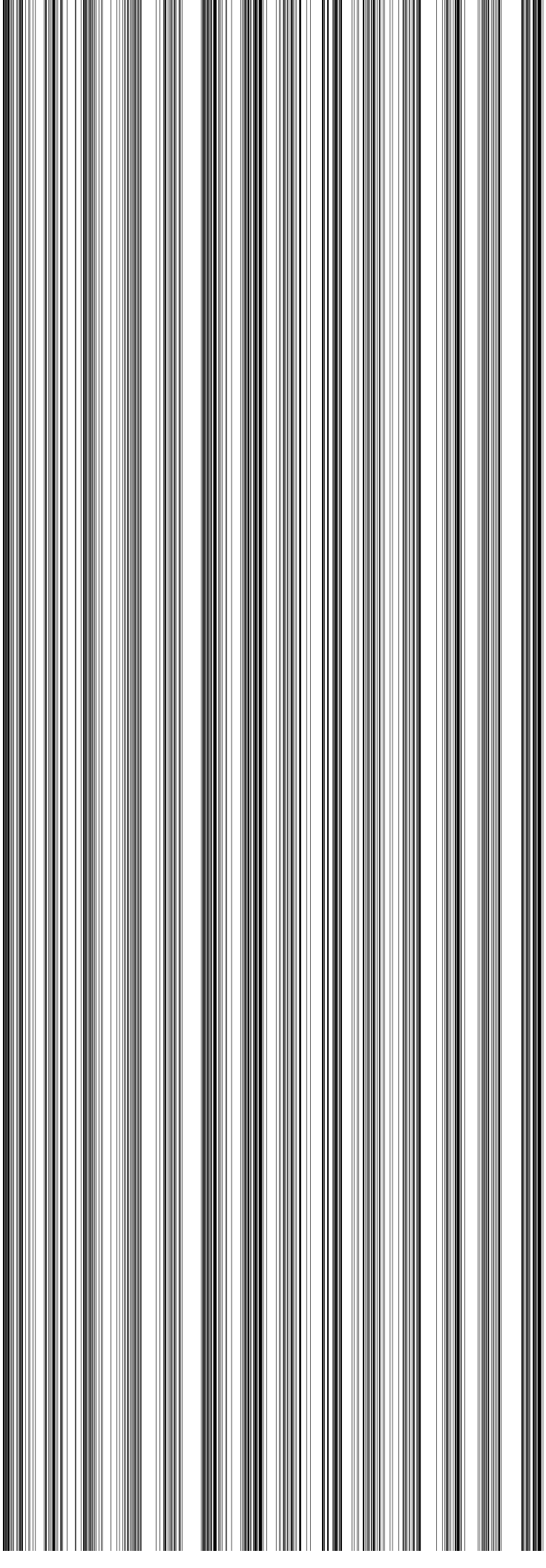

Well, evening, huh? Too bad. Well, you know I couldn't stay here for anyhow. I just want to show you all; you can just look at it: this Margaret and I have not been idle. This is the beginning of Firefly. Look at it from all sides. Seventy-two pages. Look at it a little more you see. Actually it's not blank pages. Huh, Margaret? Thanks to the typewriter and the ability. As soon as I get back to New York, I hope to add a few more pages to it and make a hundred. And it will be printed. As soon as we can find a proper arrangement, multilithe, offset, I don't know. I don't think we ought to mimeograph it. A little bit messy, and mimeograph you can never make again copies so easily. We got quite a bit of experience with the Index, so this time I think we'll try some other way. The plan is to make hundred, each time, whenever the sprit moves me, that I can get them ready and type them and so forth, so that there is another batch of a hundred that will come after this one, and from there on without end. Because I have a feeling that there is so much that could be used that I hope that doomsday is very far off. I want to send them out, to everybody who wants it. Only those who belong to a group. It's not for outside people and only in exceptional cases, where it might be of help, but I think that with this having been started now, that I can revise the first Firefly, that section. And I think that would be easier to be used to interest people because in that Gurdjieff's name is not mentioned. And it is a very general statement about a state of man, how he is when he feels about possibilites for himself, I think. So this can be restricted and it ought to stay restricted and even among the members of a group. Now that refers also to the new people because not all the new people

are really members. I said it the other day, you have psychopaths in Group II, and, it is not-- is absolutely useless to let them have this kind of thing. So the person responsible is the person in charge. As you know, that is Andy. So it is his responsibility and his word goes and he simply tells me. And he must also tell me who gets what so I know. And if there is any question about it we can talk about it and correspond and find out what might be the best under certain circumstances. And there may be cases where a person should have it or not and if they have had it and then afterwards turns out that it really wasn't right, then we don't give them the second batch. And so forth. There is enough in this first part really to know what work is, there is enough description, and there is enough of one tape, M-873, which at the time contained a rather simple but extensive description of work. That is the first material, really, in this one, together with a little introduction in the beginning, in the form of a--and when you read it Bob, you will remember the house, and this I think is all wooden house and there is really no second house because it is only a scaffold. But with these little changes you will recognize the principle and I hope will help you as a symbol. The purpose as you know is that you read it every once in a while, not succesively, only when you feel like it, pick it up and read a few pages. And let it go. And next time you read it again and again, often maybe. You would find certain things that you would like to have, like what I said yesterday, like you look at the furniture and you remember the associations and that can stay with you during the day. Every once in a while you remember it. And if it only can serve that particular purpose; to encourage you, to bring back, to remind you, to have something a little bit more tangible, black on white instead of your notes that you might say it is a little bit more authentic, I hope it is at least. I will try to be very careful

in making statements that I believe are right, and also that they are written in a colloquial way, as if one speaks, so there will be mistakes in it, there will be repititions, there will be all kinds of criticism that you can level at it, I'm sure. But even then, it doesn't matter very much as long as it fulfills the purpose that you have something a little bit more tangible to which you can refer and every once in a while when the pages are there you add them, you put them in whatever form you like, in a folder or whichever way you want to keep it. So that's as far as our work is concerned here, in Seattle between Margaret and myself, and I am glad to take it back, because I originally had the plan, I worked on it in Berkely, hoping that here we could type it and there it is, it goes back now, and may God bless it.

Now, of what will we talk, this is now the last time we're here. Certain things that maybe you would like to say, will we talk a little bit about what is the attitude one should take towards new people. You know one is so anxious to get more people, for various reasons, and one which is fundamental, is that it will help you, not so much the emphasis on the other person, but that it will help you to be, in their presence, what you should be. I think the accent of trying to help people or to think that you can help them, it is not an explaining, it is surely not in theorizing, leave it to them, if they wish, they can read, they can theorize all to their heart's content, but at a meeting it depends entirely on how you are. How your being is, what level it is, what you represent. What you represent to them as not maybe a conscious person because none of us is, but as a person who is fundamentally interested in establishing for himself an equilibrium and then for that, from that standpoint starts every once in a while, to talk, again, in a very simple way, not complicated, just almost by the way, that you mention certain things that might be helpful to them, to put them on the right road, and not to chew it for them, let them. Whenever they ask, you have to give, of course, and if they're really

quite serious about, what do I do if I wish to work, then of course, you have to answer, but again the answer has to be so extremely simple, so that they feel you understandthem and they must not feel that they have to look up to you, and saying, oh how wonderful and this andthat, and perhaps admere, that doesn't help at all, they have to feel that you are with them. But you must not make them feel that way, that you are bending down. It has to be done almost, very cleverly, to be on their level, a little bit above their level, so that they will listen. And what counts, of course, in these cases, is that you have not your intellect in the foreground, your feeling, that is the way you wish to make them feel. That there is something in my words. So that with that feeling they may be affected in their feeling, and that in them, a wish is born and because of that they will want to know a little more. And when your being is there they will look up to you. Don't--I've seen it so often in New York, people want to parade, they want to impress, they want to show newcomers that they are already tail of donkey, or much more than that. Three, four years, ten years in work, so I'm already and now my dear boy, I will tell you this and that and so forth, forget it. People who are useful in a group have to be healthy. Don't allow stupid fools, and they cannot help it, but don't allow them in a group. It was wrong, the few who are there are no good, you have to do something forthem becausethey happen to be there, so there is a little responsibility now, but you should have not taken it on and it should have been cleared and Andy is the person to clear it through. He will say yes or no and by his decision you simply abide. But wait andweigh it very well before you even bring up a candidate and get his history orher history, see where they come from, what is their brining up, their father and mother, the way they have lived, how beatnikish they were, if they have had drugs, LSD, marijuana, whatever their particular habits are, if they are the kind of people who are lazy or sloth--or how they say slonthy you know, sloppy. Who don't even know how to dress properly, who perhaps are even a little dirty, if you come down to

it. And for whom you really would be a little ashamed to be seen with, sometimes, And it is not right, because you must not expose yourself to that. Those are not the people you want. You're between the devil and deep sea because you want neww people. Of course you're anxious for them. But you have to look at a certain surrounding where you can more count that at least what you get is at least halfway intelligent. Well, enough said about what you have, you have to--you've got them in the boat, you row with them, you have to do the best you can at the present time, and don't go out of your way to hold on to them, if they want to leave, you know. Whatever you want to decide about that it remains your affair. But for the future, how will you get them. Of course, by talking, but they're not going to come to you. You have to go out, you have to associate, you have to think about people, at the proper time you have to talk about work, exactly the same as if you were talking about Zen. Nobody is ashamed to talk about Zen. It has a little name because Alan Watts, Suzuki, but in any event they don't laugh at you. Now why they should have any particular reaction towards the mention of the word Gurdjieff, and in general, they don't know enough about it, but if the emphasis is on something that belongs to their spiritual life and the possibility of that inner life could exist in them, why be ashamed of talking about it. It concerns you, you think it is necessary for yourself, why shouldn't someone else? But you see, you're hesitatn. You don't want to talk about it, and you become lazy regarding it. You have to have a little poke in the ribs, say OK, I'll try. And then you have to become much more inventive than you have been. Libraries, I've suggested, it's difficult to get the names from them. Book stores OK, much better. Inquiry among students in the university also. A little card somewhere in the bookstore with your telephone number, so they can phone you, "anyone interested in Gurdjieff can please phone such and such." But you have to be ready when you are there, of course, with them. And you have to say something, that you know what to say. This I think you must practice. I think it is necessary to have imaginary conversations with yourself. And if you are not good in memory,

you have to write it up. Then she said this, and I said that, then she looked at me, and then I had to say something else. And I didn't know what to say, but finally I said Gurdjieff was a remarkable man. All that you know, it's nonsense. Get to the core of a person's life, see where they are, what they're interested in, what they read, what they're occupied with, how they spend their time, see if they could be on that basis even, useful or a friend or at least somebody with whom you can have some exchange and not only the superficialities. If they are superficial, forget it. If they are too old, forget it. They're crystallized, there's no reason for them to decrystalize, they have already reached a certain state of smugness, which you don't have to worry about because they don't, so why should you. But among all the different people here in Seattle, and it is a big town, and there are lots and lots of little societies, including the Theosophical one, maybe it's no good, maybe it's the same as in Portland, I don't know, but you have to find out. If there is an ethical culture school. If there are people who follow Jung, or Adler, or somebody, not to mention Freud, some people like psychologists who probably would like to know a little more, and are open enough to say they don't know everything. Scientific people who are honest, they are looking also for something, because computers don't satisfy people. And this is what I mean. Among the different friends you have had, you have grown, you have ingrown toenails, you know you're--there was a person in New York who used to call it incest. Among us, it is an old disease among the Gurdjieffites, to stick within themselves and not allow anyone to come in, in the first place. In the second place, to be so damned closed to others, and not knowing what the language is, we become almost fanatical and stupid. And when she said it was incest, that was really something that struck home with me, as if we were a big family and could not and did not dare to go outside. It is wrong, you have to have a much freer attitude towards wishing to talk about something that concerns you, and about which you are convinced that it is worthwhile not that you want to make--you're not a missionary, you are not going to convince them. There's

any-~~one~~-no-any need for it because they can find out for themselves if there is something that really can make them grow if they want to, you're not going to give them the wish. They have to have the wish, something that they are looking for, something that might be somewhere, around the corner and perhaps they may think that it is not necessary to pay too much for it but at least you have a foothold. Talk about it wherever you are and make more friends and spend a little more time, if you possibly can, I know how difficult that is, because there is already an awful lot of time that has to go either for your profession or sometimes for meetings or listening to tapes or some reading and all of that and still you have to find time for it. I'm sorry, it has to be done, because as you are now it's no good and you have not gotten the people that we talked about last time, you haven't gotthem. Because you cannot count on either Leroy or Sara. It's also a little strange, some of them came andthey drifted away. Poor Bob Harris and Marcia, it's really too bad. Mike, gradually starts, wonderful. Alice, you know. It's a little difficult. And Fred, well, how do they say it, something the cat brought in. Well, you're with it. But other, my God. There are enough people in an office, ask around, leave a book on a desk, drop it in front of them, put a slip of paper on their desk,"Have you ever heard of Gurdjieff" signed Anonymus. I don't care how you do it, if you are interested in work and if you believe in it and if you want to help spread it, to maintain it, to do something, it has to be written on your sleeves. It's got to come out every once in a while, by some kind of strange remark, so that they look at you, "What do you mean by that?" And then maybe you have a chance. You can sit next to each other in a bus, and so and so is reading THE SECRET DOCTRINE, who knows. I call it Blah-blah Blavatsky, you know.

(Ross Beach) Yeah, I know why.

(Mr. Nyland) Don't spend too much time on it. It's no good. There are enough books that you can read that have much more for you at the present time, but have the book there, open. And let them look at it. I remember several conver-

sations like that I had on the train, going from Brewster to New York. Someone would come in and I would be reading and "What are you reading?" Well,(?). And there you have conversation for an hour. It is a question of openess, and it is a question also of realizing that you have to do it. Because if you don't consider it like a task or something that is really a necessity for you, you won't do it because you will hide behind all kind of excuses. And you must no longer do that, the time is over. You have to start and the benefit for yourself, you don't know how much there is in it, until you start. And when you once start, the necessity of having to formulate, to tell people, to make them see, it will help you to clarify for yourself and you will have to put it in very simple words, never start with the jargon on Gurdjieff in the beginning. Don't use words like consciousness or effort or let alone Heptaparaparshinokh. They don't know what you are talking about. Start with Christianity. Start with the terrible condition in the world. How Krishnamurti so and so and this and that. And then maybe you can bring in Gurdjieff, by hook or by crook, through the back door. OK I don't want to say anymore about it, it's up to you, you know that. So try to work.

For other work all the different things, tapes, tapes from New York, every once in a while you must read the, listen to them and if you can make some note and if you can them communicate them in a meeting, you have heard this and that, something was in it, maybe interesting, maybe not, maybe it was a waste of time, and you can warn people not to listen to that tape because it's no good anyhow. Whatever it is, but communicate in an ordinary simple way, don't hide things, don't write them in a notebook only for yourself. This is research work on the basis of exchanges and I've said it now several times, it's a possibility of exchanging with Berkeley or New York or Boston, or whatever it may be, maybe Portland, who knows, but at least this has to be on that basis and you know also why. I'll repeat it. Circumstances are not always going to be like this, there are in the future of course, going to be some changes. You have to realize it, it's sometimes a matter of time, when it

might happen, I will not be here, not here on earth that you can see me. And then again and again, this particular question for the different groups, and I know better than anyone of you, has to be faced. Who is there to help maintain, to keep going? Because in your life it has to have that kind of a meaning, that by this time you know that sooner or later you'll come to the conclusion that that is the only way to beamme free from mortal living. And free from your body. In order to understand the place where you are, on earth, and what is allowed on earth and without criticizing it or trying to undo it, to accept it in the way it is and then on the basis of that be able to reach for a different kind of level where you will be more free, you have to think about it, like it or not you have to consider it, you have to give it enough value so that you know what might happen and don't be foolish, things will happen, nobody knows, thank God, nobody will tell, also thank God. But exactly for that, live in a certain apprehension, you never know. Now work. Regarding those tapes, regarding New York, regarding contacts with New York, different contacts, transcriptions, it has to be organized, Margaret will help to take care of that. Andy will always take care of the tapes, as you knew, keep track of it, make them, copy them, mail them, listen to them, you know, Andy is there, all the time for you, he is like, I call it, father confessor. Communicate with him, that is the reason I asked him to go to Berkely. Because he represents this group and as such, Berkeley can profit by his visit. He can profit, of course. Seattle as a group can profit. And for whatever reasen it may be, for him or for others, it is a good thing to do and it has to be done. When I get back to Berkeley, I'll talk about it there. We'll see also what can be dame in meeting halfway again and again, live a little bit more with work on your tongue. Make it a part of your life. See what you can do in a concentrated form. Like now for instance in the week that I was here, it was more concentrated, and it was good, you will remember it. Now when I go what will you do. Don't get into each others hair, don't be jealous, don't fight, don't let things go down, hold up your end, by as I said being what you are. You have your next meeting on Friday, I'll still be on this side of the country, try to remember I'm

there. I'll probably have another meeting or maybe music. But at least you might say, I am within reach of your atmosphere, keep it, as if I'm here. In that way you have your meeting, and again and again, you talk, not generalities, work, and if that is over, finished. Don't extend a meeting, when you have no more material. Admit you haven't got it, finished with it. If you want to listen to a little tape, OK, but in any event don't drag things out, don't talk too much, when you have said it once, it is enough, twice it's more than enough, three times too much. Thses are the things you have to--talk then about activities. Physical work, Sundays, Ross,has a new house. Bob is a little too far out in the country for the time being, maybe difficult. But in any event, it didn't work out so well, so far. With Andy, being in the city as he is, it is easier for him to get to Ross' house. Work there and particularly, new people, so that you don't have to talk to them. So that they with you can work, physically, attending to this and that, and maybe they can be trained a little, or at least you can tell them a few things without having to tell them about work. Simply, physically, work together. A house is there, wonderful, a good opportunity cleaning, but projects, certain things that have to be done that are worthwhile. On which you all can agree, and maybe, don't make it every week, make it every other week, really it is not necessary to outline that for you, because you know that yourself and it depends on circumstances, how far people are removed from each other, what they can do and sometimes you cannot do it because of very good reasons. But people like Leroy, let him work with you. The baby, if necessary, Sara can bring it, maybe put it upstairs in a cold room, who knows you can take care of things. But you see--Hans, bring him, let him be upstairs, he won't interfere, and if he does it is your job to see what to do about it. So that is this physical work. I think you have to emphasize it, because meetings, if you don't work enough, or if you are a small group are going to be very stale. You will keep on talking about the same thing because you have not as yet enough variety or enough knowledge or enough relationships with different things which you have an opinion about and which can be elucidated from the standpoint of consciousness.

You haven't got enough material of that, it'll come gradually, when you study, also, and for instance, I've asked Bob to start again on reading a book and reporting on it every week, and it has to be a task and he has to do it. And the material that perhaps he writes down. I think that Bob will be good for librarian, even if he lives out in the country and the books may have to be here at Margaret's place, at least, start,,together with the resume's also who will work on it, who will keep it, who will keep it intact. Margaret, probably, it's the logical place, for her, the logical thing for her to do. What else? No particular relation with Rose. Maybe. Maybe, something else, going down south to meet Berkeley, also make plans for it. Working for something for Christmas, if you want to. Work it out, make something. Get together, often, never mindif it is convenient sometimes it has to be made convenient. Be not too fussy about it. Everybody can always clean up anything but you have to ask, because by yourself you sometimes don't--don't remember. Every time, after music in New York, I always say, "who washes dishes?" Because they're liable to forget, or they have to make a train, or some other kind of nonsense. Again you see, that kind of responsibility. How to be now, among yourselves. If there are questions you cannot solve, Andy will solve them. And if he doesn't know he will find out. Submit things to him. Consider him, more than you have done. Andy's tendency is to let it go. He has to be encouraged to be that. And you make it when you ask him, then he will have to respond, and he will respond no doubt. Sometime ago it was a question of those--the four of the older ones, there's one person only, know. No more, everybody contributes to the extent that they can , that of course is their task, that is the respónsibility of any man.

What other activities? Hunting up people. Compare with each other, what you have been doing. Talk about it among yourselves. Maybe someone else can make a suggestion. People who come from Berkeley on business, like Howard. Take them in. They may have contacts, who knows? Persons like Rose, she knows a lot of people. Tell her more about Gurdjieff. Tell her that you are looking for new people.

Tell her to tell others there is a group. But as I said before, I don't want to go into detail, because I don't know it. The problems are local and they belong to you. No what other things?

Write things up for yourself, I am this far, I understand this and this and this about work. Six months from now look at it. Do you have better understanding? In meetings speak, if you can distinctly, succintly, to the point, clarify it for yourself, maybe before you speak. If there is a question, insist on an answer. An answer that satisfies you and if it doesn't, keep on asking. This applies of course also to new people, it applies also to you. By this time there should not be any disagreement among principles of work. You must know what is meant by certain words, and what is really understood, that all of you agree on, you need that when you talk to people from the outside so that you are not at cross purposes. It'll take some time before you are clear about that. And for that I say you have to write it up, probably. It'll help you to have to write it, because many times you think you know and you don't, andyou write it you find out. When you listen to tapes, stop it anytime you like, see if it has penetrated, if it had a meaning for you that you can apply it. Say it, not just take it in.. You say,"Boy, that was-- now so and so, this and that," you know I would like you to be much more alive about that. The meetings in New York are good enough, there is more than enough material and many questions that you are facing, we face there and there are some answers and sometimes from different people, also because there will be group meetings in which the people of the group will talk. I will insist on it. So--particularly the Wednesday evenings I hope will be on that basis, and maybe I will make some tapes of the Wednesday lunches, that will give you an idea of the caliber of the kind of conversation we have. But for the rest you see, how will you do all thses things, andthe only answer is, by working yourself. And if anything can come out of a little visit like this then, it has to be that stimulus. "Yes, by God, we have to do something. We have to be serious and in earnest, and I have to understand how to do

this or that." I hope to be back in January, it's not so long. Anyone who wants to write me, write. I don't want to promise you that I answer. I cannot promise too many things anymore. Too many things have to be done at a certain time and I don't have too much time. You know that, I work the w ole day. But if you want to write, it has the advantage that you write, so thatyou formulate, and at least you will know that I read it. And I will read it with as much desire to understand it, or in a certain form of kindness, so that you don't have to worry about it. If I can, I will answer, I promise. I promise that, if I can. But communicate. Loyalty among you. Interest in each other's lives. If someone is sick, what do you do? Someone had a bad experience. Someone had a birthday. Someone lost his father. Your family, also. It belongs partly to everybody and you want to work on an inner life. Inner life is something that has to do with relationships of yourself, which are also of a certain essential value. Thses are the things that make you, because you where ever and in what direction you may have such relationships of things that hurt you in some way or other, maybe the body, maybe your emotions, maybe even a misunderstanding with your mind, all of thatbelongs to a certain form of inner life, thatat times you can communicate in order maybe to get from it a little release. Maybe simply for yourself to--to have a chance to put it in words, and to make it, so that someone else is willing to listen. And again and again and again don't forget, don't listen to such things from a standpoint as if you are higher, as if you know it all, as if it is a requirement of benevolence, all of us are in the same boat. All of us are rowing with the same kind of oars. All of us sit with our back to where we're going, we don't know. All we know is that we have to row, and that it depends on every one of us like I have said many times, a research organization in which you put all yourideas and things and say, "Here, here, take, see what we can do with it?" If you can take thatas your form of life, the way you would like to arrange it, make room for other people. You are not by yourself and you shouldn't

be. You are dependent on each other, you have to exchange that way. You have to be quiet about it, you have to be willing. You have to be open and at times you have to be very very clever. But always honest. And you see what else. There are many things that you can do. When you start to think about it, many things by which you can help, but you have to consider it in the proper way. And when you come to a meeting, you have to know that that meeting is going to be giving. You give. You give with your presence. You give with whatever intellect you have. You give with your feeling center, directing you. You come with a wish to be present for each other, to help each other if you possibly can. You become alert to that possibility. You keep it in mind during the meeting, don't allow yourself to fall into ordinary traps or temptations. Hold yourself, watch out, this is a danger point. But your eyes have to be open, and if there is a little I, it has to be there. And the more you can be awake, the better you will be able to--to help each other.

So tomorrow I'll be away and then Friday your meeting, and again we pick up the threads as they have been. You send it, if you can, on time, and I ought to have it next week, and maybe that puts me under obligation again, to get busy. So here we are, all.

I wish you all a good time. With pleasure and a smile on your face. And a heart that is as high as you can have it in your body. A heart that will come out almost through your throat. And then surely it should be there, at the time when you want to speak. Your throat is an interesting place, it is the meeting point of that what comes from the mind, down, because the mind is a little bit higher, and sometimes a little bit out of reach.. And when it comes down to a little lower level, that's where your vocal chords are, it probably loses a little bit of that so called high intellectual quality. And the heart is lower, and it has to be pushed up. And the quality of the emotions, when they are going up, become a little more refined, they are less dense, and surely not heavy. And they meet in your vocal chords. And that for the time being is where the little I

is going to be, directing you, your personality, because all this is unconscious. Because you talk and you feel. And the little I now tries to mix them, to mix the two together in your vocal chords, that's where it takes place. As you know from the vibrations in your chest, what is taking place in your throat. And it has to be that kind of a mixture and little I can do that very well. I would almost say it is familiar with what is the essential value of your essence, regarding your intellect and regarding your heart. And then it is formed, this is your body. It formulates by means of words, with the content coming from you intellect and coming from your heart. And the more the little I can push them now, the more it can direct it, the more it can give that kind of a form to the words that you have to choose, and that then at such a time, when you talk with someone, you let the little I direct it to the person. You're sure it is right then, because that what is little I in one is very considerate, and will only allow the words that are correct to be formed or to be said, and to be pronounced in the way in which it would be most (?). I say this is like the three centers working together. And in order to be most effective you have to be relaxed and all the other little functions of ordinary life which usually come in whenever one speaks or whenever one is in the presence of others. All of them precede. There is for instance, fear. It must not be there. There is for instance, conceit. It must not be there. There is vanity. It cannot be there. There is haziness, it must not be there. There is an intention of purpose. That must be there. There must be honesty in what you speak. And only that can be there when there is experience to back it up. That is where the experience is your own, your words will have that value. And that is the aim, the experience must be there. Many times however in convincing you need not have that experience, provided your intellect and your heart is there in the proper proportions. That produces in whatever you speak, the conviction that it is so, knowing well enough that it cannot be based on the experience, but it is based on a concept which is truthful and at times

is sufficient to be effective. If you for some time can learn how to speak that way, you will create among yourselves a certain meeting of minds and of hearts. And there will be a level which you will not forget. And later on you come home, you consider it, how have I been, what was there, to what extent have I done what I should have done, to what extent was I really successful in eliminating the different things that I have talked about just now. And only to put in my words that what was required, and all that extra nonsense, that of course is absolutely useless. This is a prayer before you go to bed.

So Andy, we will stop.